

JUN 16 1966

# The ANSGAR LUTHERAN

## HOW TO END INNER CONFLICT

By Paul Crouchman

its instinctive reaction to animal behaviour differs. One will fight to the death, or trust to its speed in flight. In, another will remain "frozen in the spot," hoping by immobility to escape detection. In a number of these instinctive reactions, for instance, when further action is hopeless the stag or the hare may turn and fight or, as with the hare, all movement may immediately cease.

With whichever course is chosen it is of the utmost importance to note that it is chosen heartedly. In the animal world a half-hearted decision is a total disaster; therefore, the animal fights, flees or remains fixed with all the determined strength and concentrated powers; and the animal that stops to bark or bite or flee seldom lives to repeat its success, while the trembling of an animal defensively against immobility would surely be detected, and the trembler certainly dispatched.

Nature's maxim, "Hesitate and perish," applies so relevantly to the animal world, it is true that the more progressive civilization calls for the constant exercise of resolution. It is the man who can most speedily assess values and give correct judgment on them who obtains life's best bargains,

and men with this characteristic stand out to be admired, or jealously hated, by the majority who are to a greater or lesser degree afflicted with the dread disease of indecision, a disease, it may be said, which is one of the most fertile causes of unhappiness.

Indecision claims victims in the world of business, its sufferers clutter up the field of sport, but in many cases the disease may be diagnosed most clearly in the continual conflict between the material and the spiritual.

T. S. Eliot realized the extent of its ravages when he wrote:

**There shall always be the church  
and the world,  
And the heart of man  
Shivering and fluttering between  
them, choosing and chosen,  
Valiant, ignoble, dark and full of  
light.**

There are many unhappy waverers, daily torn between material ambitions and ethical aspirations, between right and wrong, or even between that which is good and that which is best. They gaze fondly at the riches and comforts of the man who has "got on," yet they cannot quite rid their minds of the discomfiting thought that that which seems so attractive now will one day be proved worthless and even undesirable. They want to get the best out of life, yet where is the best to be found? The ma-

terialist seems so comfortable—the Christian seems so certain; who really is on the better side?

As true knowledge alone can bring the end of fear and indecision, it is of vital importance that this issue be faced up to immediately, for in a positive answer to this question lies peace of mind, the end of inner conflict, and the competence to face a world of flimsy fabrication with complete self-confidence.

### The truth must be found

An easy assurance that "It will turn out all right in the end" only adds to men's uncertainty and can bring little relief, while the common compromise, "I always let my conscience be my guide," with its drug-like effect, although it may momentarily deaden the pain, will vanish when it is remembered that it is but a simple matter for rationalizing man to "condition his conscience." This search can be no half-hearted endeavour; to discover the truth must be our aim, for it is the truth alone that has the power to set us free.

One well-known experimentalist, enjoying the freedom of firm decision, looked back and, remembering the internal ravages of indecision, spoke of the transition as "passing from death to life!" Another, years later, remembering his decision to follow his ethical aspirations and become a Christian, wrote with the authority of his own experience, "Christians are not born, they are 'born again'!" And many others can bear witness to the fact that only after travail of the mind and soul came their emergence in-

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# News and Notes

## WHERE OUR HOME MISSION MONEY GOES

The Home Mission Budget adopted last Spring is given here. It was passed in substantially the same amount at the recent convention at Lynwood. Often readers ask, what does this or that mission cost. Here is the cost for the year 1955-56. We have printed the place or item. Under total need such items as amortization of parsonage or church may be included and of course pastor's salary. The last column is the money given to the mission by synod. In the case of Storm Lake, Iowa, the Iowa District Budget gives an additional \$4,680.00 for 1955-56.

As a home mission field grows the amount of subsidy is decreased.

During the past year the synodical home mission board has taken over all home mission work in synod. That means that the district budgets should be decreased to the amount that the synod takes over, for that amount is added to the synodical quota.

Place or Item	Total Need	Cong. Share	Synod Subsidy
Montreal	3400.00	2270.00	1130.00
Laurens			300.00
Boston	5200.00	3000.00	2200.00
Detroit	4600.00	2830.00	1770.00
Indianapolis	3500.00	2500.00	1000.00
Pewaukee	5640.00	4000.00	1640.00
Pass Lake	4000.00	1350.00	2650.00
Storm Lake	6092.00	3260.00	3232.00
Underwood	3500.00	2480.00	1020.00
Kennard-Orum	3800.00	3000.00	800.00
Lincoln	4840.00	2700.00	2140.00
Hoffman Heights, Col.	7220.00	4000.00	3220.00
Altura	4340.00	2200.00	2140.00
Harvey Park, Dvr.	6000.00	0.00	6000.00
St. Paul, Neb.			2000.00
N. Hollywood	5020.00	4300.00	720.00
Fresno, Grace	6868.00	2000.00	4868.00
Castro Valley	6720.00	4000.00	2000.00
Swan River	3760.00	1360.00	2400.00
Winnipeg-Ostenfeld	4360.00	3180.00	1180.00
Hussar	3700.00	2260.00	1440.00
Red Deer	6776.00	1500.00	5276.00
Olds	4520.00	2420.00	2100.00
Nisei Work	3920.00	0.00	3920.00
Immigrant Wk., Calgary			500.00
Salary (Exec. Sec.)			1200.00
Moving Account			1200.00
Contingent Fund			500.00
Sec. Help			540.00
Office Expense			260.00
Pulpit Supply			200.00
Publicity			500.00
Travel Exp. Acct.			1500.00

**TOTAL BUDGET**

**\$61,546.00**

Adopted by Board of Home Missions, March, 1955

## NEBRASKA DISTRICT TO MEET

The Nebraska District Convention will be held in Pella Lutheran Church, Omaha, Nebraska, September 15-18. The Opening Service with Holy Communion will be held on Thursday evening, September 15, at 8 o'clock. Pastor James W. Olsen, Lincoln, will

bring the message. All congregations are urged to send delegates, one for every 50 confirmed members.

M. G. Christensen, District President

A. L. Madsen, District Secretary

Pella Evangelical Lutheran Congregation of Omaha, Nebraska extends a cordial invitation to all pastors, dele-

gates, members and friends of Nebraska District to be our guests during the District Convention, September 15-18. Free lodging and breakfast will be provided in our homes. Please send your reservations to Vernon Bertelsen, 3739 No. 40th Avenue, Omaha, Nebraska, before September 11th.

M. G. Christensen, Pastor

L. E. Thorngren, Secretary

## DOUBLE CELEBRATION AT LAURENS, N. Y.

St. Matthew Lutheran Church, Laurens, N. Y. The Rev. C. C. Kloth, pastor, celebrated its 40th anniversary July 31. It began its service that morning with the hymn, "This is the day which the Lord hath made."

The late Rev. Anders Kirkegaard who moved east because of his health organized the church by banding together the Danish families living near Laurens.

Ten years later the congregation purchased a church building, in 1837, which had formerly been owned by the Christian church. Rev. Kloth believes our church edifice is the oldest in use by any U.E.L.C. congregation. Two Kirkegaard daughters, Mrs. Louis Wagschal, Raymerton, N. Y., and Mrs. Nels Nelson, Philadelphia, Pa., were present with

Dr. Gustav Nordberg, who was head of the psychology and philosophy dept. at Hartwick College, Oneonta, N. Y., for 23 years and who has served the church as pastor pro tem during three different vacancies. Attendance was 122. The Offering for Forward With Christ of \$111 was laid on the altar. Rev. Elmer Anderson, Westbrook, Maine, president of the Atlantic District, spoke simply, seriously and sincerely. John Hughes, contralto, of Laurens sang: "The Fulfilment" by Maun. Following the morning service, a lowship dinner was served in the newly decorated parish hall. The festal gathering at 2:30 in the church pro was dedicated to the 40th anniversary of our church. Mr. Walter Blom, president of our congregation, our congenial toast master, Mrs. L. Wagschal, was the first speaker reminisced about the early days w

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Much of our news is received from Religious News Service, and the News Bureau of the National Lutheran Council.

JOHN M. JENSEN, Editor  
321 E. 8th Street  
Spencer, Iowa



# Editorials and Comments

## UNIVERSAL MILITARY SERVICE

The Congress has enacted a new military reserve law. Churches have been opposed to the Universal Military Service. The present law is a confused affair, but opens a door through which the Pentagon hopes later to pass UMT.

We have previously stated that we fear Universal Military Service. There seems to be historical proof for the fact that countries with standing armies go down when it comes to war. They may have a good start but they have generally lost in the end. Standing armies have a tendency to stagnate and lose their inspiration. It also does something to the youth of the country that is not what it should be. And then it creates a certain powerful group of officers that in the interest of "national security" can always make the country do what they want done.

These are just general observations, for we do not wish to have any special knowledge on the subject. We let the Christian Century speak as we reprint of an editorial from that paper August 10:

"We do not intend to analyze the new law here. It is a jumble, a conglomeration of unrelated and in some instances conflicting provisions which, in operation, will confuse everybody. The **New York Times** which, probably under the direction of Major General Ochs Adler, its editorial manager, has fought for UMT for years, calls the new law a "compromise with a compromise," a "quarter loaf" which is "both contradictory and unrealistic" and not "good enough." The Pentagon brass at one point at the hearings testified it would prefer no new reserve law to one of this sort. The President will sign knowing that from the military standpoint of providing a large reserve instantly ready for combat duty, this law is virtually worthless. The reserve force this law will produce would not be of much more use, if a major war should break out this nation, than raw draftees.

For this reason, and because the new law's youth training corps feature is so restricted and rudimentary in nature (as well as being ostensibly "volunteer"), the church leaders will try to convince themselves that the enactment of H. R. 7000 is of no great importance. They are wrong. In all their opposition to former UMT bills the churches have tried to insist on three things: (1) a permanent policy of conscription for the United States; (2) no extension of conscription beyond the period of actual emergency; (3) no compulsion. All these things go by the board.

The **New Yorker** (July 23) prints this from Edward Ellis' **Youths' History of the United States**, published in 1887: "One of the most creditable facts about the United States is that it is the only nation that uses more money on education than on war or preparations for war." Significantly, the **New Yorker** puts this under the heading of "The Good Old Days." That boast from 1887 is now the churches have liked to tell themselves would now become true. Enactment of this year's military reserve law should clear away their last illusions of that score. If you are looking for a melancholy way to spend a couple of hours, compare Congress' treatment of bills to spend money for military purposes and the enlargement of the military reserve with its treatment of bills to lessen the acknowledged and growing school deficit.

For this new reserve law, added to the previous extension of the draft for four years, makes conscription

a permanent policy. If conscription cannot be abandoned at a time when international tensions are markedly relaxing and when the very worth of sketchily trained mass armies is in such doubt, it is never likely to be abandoned. This law carries the term of conscription far beyond the Korean emergency for which it was first enacted. It saddles on the country as much of a conscription system as we have scorned other nations for maintaining, or as we are now trying to press Germany and Japan into re-establishing. It is compulsory. What affects to be "volunteering"—the provisions for youth enlistment in the quasi-UMT corps or the national guard—is "volunteer" only in the sense that it offers an escape hatch into which a teen-ager had better dive if he doesn't want to be caught in the draft for active service. It won't produce "ready" reserves, and observers at the hearings came away sure that it will increase, not cut down, the military budget, but it will put America's young men under Pentagon control and indoctrination for from four to eight years. Any church leader who shrugs this off as of little consequence should be, as a favorite aunt used to say, "tapped for the simples."

But this is not the aspect of the situation created by passage of the new law which, at this moment, most concerns us. The law is such a mess that we are sure the attempt to put it into force will bring the big brass screaming back to Congress next year for drastic revisions. At that time we can deal with its shortcomings in matters of legislative detail. Right now the big question for the churches, it seems to us, is the one posed by the underlying premise of this blundering legislation. As a question of major policy, what do the churches stand for—armed services composed of highly trained, professional regulars who choose to make a career in the army, navy, marines or coast guard, or a conscript army on the Continental model, rapidly grinding one "class" after another through the service mill and then holding them in immense but rapidly rusting reserves? The churches need to make up their minds.

A decision on this basic question is made more difficult by the Pentagon's claim that the first alternative does not in reality exist, since the armed services, despite the various inducements voted by Congress, cannot hold their recruits and junior officers. There's an article in the July 30 **Saturday Evening Post** which gives staggering figures on this failure. It states that, since 1950, the army's rate of reenlistment has dropped from 61.8 to 12.2 per cent, the navy's from 65.5 to 8.1 per cent, the marine corps' from 35.1 to 18.7 per cent, and the air force's—where highly technical training is essential—from 54.7 to 22.3 per cent. This must be taken into account, but one question it raises is whether the armed services know how to handle the human material they already have.

In any case, if the churches are going to take any position whatever on military service, if they are not going to abandon this whole matter to the whims of Congress and the Pentagon's unappeaseable hunger for power, they will have to decide on a policy in terms that take in much more than UMT. The issue will be right back again in Congress next year; the contradictions and fantasies in this year's legislation make that certain. When that happens, will the churches know where they stand and what they want to say to Congress and the nation? Unless they start now to think their way through to some definite conclusions, they won't.



## PROGRESS IN SPIRITUAL LIFE

By Andrew P. Staby

How shall we measure progress in spiritual life? We measure the day to day progress of business by the balance sheet, the farmer measures the height of his corn, and a happy parent the growth and development of his child. Spiritual progress in the Christian faith is not so easily measured. We as a nation pride ourselves on the large amounts of money given to church and charitable causes and we forget that we are giving proportionately less to promotion of the Gospel than in the depression years. While we may be heartened that a woman can get \$30,000 on a quiz program for her knowledge of the Bible, we still must admit that more people are ignorant of its message than formerly. More churches are being built in home mission fields, yet they barely keep pace with the population increase. We have increased organization and we feel less responsibility; we have more evangelism programs and less spontaneous witnessing. Some years ago missionaries would come home and tell us of Tibetan prayer wheels set to turn by water power with prayers written on them. The idea was that every time the wheel turned, the prayer would be sent up to God. During World War II a neon sign was observed in a tavern window. The sign was set to blink on and off. It said "God Bless America." What's the difference?

Yet almost everywhere there are evidences of progress. While it is dangerous to make hasty generalizations, we know that any fruit of Christian faith and life is heartening. There are many such signs that come from dedicated youth, home mission congregations, and foreign mission fields. Our knowledge of the extent of progress is limited by the same kind of hate and bitterness that obscures information during warfare. For the Church is engaged in a warfare, and while we like to know the progress of the present battle, it is not always possible to bring the whole scene into focus. While we know that victory is assured we do not like to fight on with some marks to encourage our faith. We like to know that we are making progress. Where is there an acceptable standard whereby we may know that we are progressing in personal purity and the Church is coming nearer the day of its victory?

Such a question will get you the answer that Jesus Christ is the standard of spiritual life and progress. That puts things on the basis of faith in Christ, and

does not use Jesus as just another guide among many others for a better life. Many people do not understand this because they have reserved to themselves judgement in all things, even their own Christian life and conduct. They have thus cut off the only acceptable standard for judging progress in Christianity. Instead of letting Christ judge them they judge themselves. When you judge yourself you know how it always turns out. It's like asking a mother to judge a baby in a contest in which her own child is entered. We are capable of just judgement of self.

When Christ judges a person the beginning of progress is made. An eternal standard is set. The prophet Daniel was not moved by the edict of the king but persisted to God as he had done formerly. He had made progress in that he had first been judged by God and therefore did not fear the king. From then on the events were in the hands of God. Forward progress for Daniel and his people was made by suffering and remaining faithful.

We know very little of suffering. Someone has said that Americans in Lutheran World Action do very little acting. The people who are suffering for the sake of the Gospel are the ones who are acting. We are only paying the bill and that is not costing us very much in proportion to what we have to give. Perhaps that is why there is and should be so much emphasis on giving more in our churches today. That is as close as a prosperous people can get to suffering.

The apostle Paul says (Romans 8:17) "If . . . we suffer with Him, that we may also be glorified with Him." The early Christians looked upon suffering for the sake of the Gospel as a witness and those who suffered stood fast as ones who had made progress in faith.

A younger pastor once asked an older one how he should discover the issues that needed his attention in the parish. "Preach the gospel and there will be issues" was the reply. An effective proclamation of the gospel that makes people take issue is a sign of progress.

A witness, to be effective, must never be centered on self. A congregation is never effective when it is concerned only about its own program. Only when it comes lost in the work beyond itself, does it gain

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### THIS, LORD, IS ALL I ASK

By F. C. M. Hansen

*Abundance from Thy bounteous  
store  
And gifts beyond my need,  
Release from all my trials sore  
And from each weary deed,  
O Lord, I do not ask.*

*Ascent to earthly halls of fame  
And hear the praise of men,  
To see on famous scroll my  
name  
Inscribed by press and pen,  
O Lord, I do not ask.*

*A cup of grace that overflows  
And mercy from above,  
A willing heart that daily  
grows  
Beneath Thy shielding love,  
This, Lord, is all I ask.*



## CHURCH NEWS FROM HERE AND THERE

### Group To Conduct Hearings On Religious Freedom

Washington, D. C.—A special Subcommittee on constitutional rights will hold a week of hearings on freedom of religion and separation of church and State Oct. 3, it was announced here.

Senator Thomas C. Hennings (D.-Va.), chairman of the group set up by the Senate Judiciary Committee, said the hearings will launch a study of a Bill of Rights "amendment by amendment and clause by clause."

In the purpose of the investigation he said, "to determine the extent to which guaranteed individual rights are being respected and enforced."

Two weeks of hearings on freedom of speech and press will be held later in October, Sen. Hennings said, and two weeks will then be devoted to the question of assembly.

The subcommittee will call expert witnesses to make expository statements on the whole field covered by the Bill of Rights, for example, freedom of worship," he said, "and to indicate specific problem that calls for intensive investigation."

When the subcommittee decides, on the basis of testimony or its own investigation, that certain subjects require detailed study, he added, it will be armed with such specific inquiries as passing on to survey the next year guaranteed by the Bill of Rights.

The Senate has appropriated \$50,000 for the initial study. A continuation of the probe to more specific questions will depend upon the disposition of the Senate to grant further funds, Missouri Senator declared.

Other members of the subcommittee are Sen. Joseph C. O'Mahoney (D.-Wyo.) and Sen. William Langer (R.-N.D.).

An unusual feature of the investigation will be stringent rules of procedure to prevent witnesses from being harried on irrelevant matters or subjected to citation for contempt if they refuse to answer irrelevant questions.

Instructions to the subcommittee "specify," Sen. Hennings said, "that witnesses are to be queried only on the possible need of Congressional legislative action in a field under examination, thus branding as irrelevant all matters on which Congress has no authority to legislate."

### Senator Gives Formula To Achieve Religious America

Winona Lake, Ind.—Six affirmations aimed at uniting "our Christian faith and our belief in America" were offered here by Sen. Frank Carlson (R.-Kan.) in an address to the Winona Lake Bible Conference.

"In my humble opinion, they hold the future of a strong and righteous America," he said, adding that "the cornerstone of American life rests on a strong spiritual foundation."

Senator Carlson summarized the affirmations as:

1. Love for and belief in freedom—based on the sacredness of the individual as a child of God.
2. Active participation in community life—based on the obligations of the Christian to accept responsibilities, cooperating with and working for his brother man.
3. Integrity in discussion—based on the inner light of truth being primary in a world God meant to be righteous.
4. The freely assumed obligation of economic groups to serve society—based on the Christian insight into the nature of society as set forth by the parable of the body and its members.
5. Leadership and office-holding regarded as public trusts—based on or inspired by the picture of Jesus, the greatest public servant of all, Who accepted such service "to the death."
6. Friendliness and cooperation between the nations—based on the vision of world brotherhood derived from our faith that we are all children of a common Heavenly Father.

"It is imperative that, if we are to preserve and save our sacred freedoms, we must have a strong, courageous and God-fearing people," Sen. Carlson said. "We must have a strong, militant church and a total mobilization of all the moral forces of the country."

"Through all American history there runs a golden thread of deep religious conviction. This is a precious gift we must cherish and encourage in the minds and hearts of our people."

"If the time ever comes that, as a people, we are afraid of ideas, if we shrink from defense of the innocent, if we truckle to the powerful and pull our punches when defending our convictions—then, God help America, it will no longer be America."

### Lutheran S. S. Teachers Hold Session at Cleveland Conclave

An estimated one thousand Lutheran Sunday school teachers from all parts of the United States and Canada attended the Lutheran sessions of the 23rd International Sunday School Convention at Cleveland, O. July 27-31.

The Lutheran sessions, sponsored by the Lutheran Intersynodical Committee on Parish Education, were devoted to Bible study lectures by Dr. John Milton, professor of Old Testament, Luther Seminary, St. Paul, Minn.; special department work groups led by staff members of the Parish Education boards; and an all Lutheran rally at which Mrs. Clarence Nelson, Washington, D. C., spoke on the subject, "The World is Hungry." Music for the rally was furnished by an 150-voice choir sponsored by the Cleveland Lutheran Ministerial Association.

In his Bible study, entitled "What the Bible Says About Teaching," Dr. Milton linked the function of teaching with the Biblical concept of covenant, through which "God had made Israel his people, dwelling with them, making known His will to them, and guiding them in the good and right way." Stating that the concept of Torah is associated with the covenant, Dr. Milton explained that Torah connotes not so much of "law" as of "guidance" which "a gracious and faithful God ever gives to His people."

"With the concept of guidance is connected that of the way," said the speaker, "which means a way of life that God requires of His people as the true covenant response, but which God would also teach His people within the fellowship created by the covenant." The aim of teaching thus should be "a response of faith and obedience and in willingness to conform to God's will."

In her address to the Sunday School teachers Mrs. Nelson spoke of the hunger of the world for the Word of God and encouraged the teachers to do their work with the realization that God is with them and that it is He who "gives the increase."

A number of Lutherans held prominent places in the planning and on the program of the 23rd International Sunday School Convention. The principal address of one of the main sessions was given by Dr. F. Eppling Reinartz, secretary of the United Lutheran Church in America, who spoke on the subject "Incitement in Indictment."



ment." Seven thousand Sunday School teachers attended the five day convention.

### Keeping The Backbone Strong

—As most people who go to church know, the backbone of any congregation is that group of members in middle or later life. Later last month, a group of experts spent almost a week in Ann Arbor, Michigan, discussing the problems of the nation's older citizens, future as well as current. Most of the findings of this conference are of vital concern to Churches because Churches may have to assume major responsibility in reminding America that her people are getting older every year. Sample findings include: (1) The number of U. S. people sixty-five and older will come close to doubling by the year 2000—from fifteen to possibly thirty millions. (2) Life expectancy will increase spectacularly because of new drugs and medical skills. By 1970, man's expectancy will probably rise from 66.8 today to 69.8; woman's from 72.5 to 76. (3) Much study is needed on older people's economic situations, especially with regard to financing care for chronic illness and just plain old age. (4) People in middle years must take precautions immediately against chronic illness in older years. (5) Hopeful steps are being taken to make employers realize that men and women can work successfully after sixty-five. Poor health is still the main barrier to employment after sixty-five. (6) Modern living is often one of the greatest problems for the older person. Today's older people in general have fewer children to help them, while whatever children there are usually have more and more youngsters of their own, thus making care for oldsters more difficult. The trend toward smaller ranch-type and split-level homes usually also means little or no room for oldsters to stay with their children.

### A Johann Sebastian Bach Picture

The producers of the motion picture "Martin Luther" have been commissioned by the Lutheran churches of the United States to prepare a film treatment on the life of Johann Sebastian Bach. Louis de Rochemont Associates, New York, is now researching the project and preparing initial script outlines, according to Robert E. A. Lee, executive secretary for Lutheran Church Productions, Inc., the agency which sponsored the successful film on the Reformation Leader.

Lothar Wolff, executive producer and

co-author of the screenplay for "Martin Luther," will supervise the project, Mr. Lee explained. It is the first assignment for Wolff since his recent return from a two year assignment to Indonesia where he was film production advisor to the government there.

The Bach subject, Mr. Lee stated, has been under consideration for several years as a result of "enthusiastic recommendations that have come from many who saw the Luther film, as well as from musicians, educators, and churchmen." He pointed out that if the Lutherans decide to produce the film on the basis of the treatment, the decision would rest on more than the fact that a great portion of Bach's music was composed for the Lutheran church worship service or that Bach is recognized as one of the greatest musical giants of all time. "We are looking for great human drama with spiritual overtones," Mr. Lee said, "and if the remarkable career of Bach can be portrayed in a meaningful and appealing way, the project would likely be pursued further."

### NLC To Survey Admission Practices Of Homes For Aged

Preparation of suggested standards and forms pertaining to the admission practices of homes caring for the aging is being undertaken by the National Lutheran Council.

The project is the first launched by the newly-organized Committee on Services to the Aging of the NLC's Division of Welfare. Chairman of the committee is the Rev. Harold W. Reisch of Chicago, executive director of the United Lutheran Social Mission Society of Illinois.

"The deluge of the aging is upon us," Mr. Reisch said. "The Church must provide for their care, institutional or otherwise, if it would fulfill its historic imperative of serving love."

He pointed out that there are 131 Lutheran homes and agencies serving the aging in the United States and Canada and that more are opening every month.

The committee's approach to these agencies will be by mail through the executives of the church bodies operating them, he said, while inter-Lutheran agencies will be contacted by the Welfare Division.

Copies of current rules for admission will be requested, plus all admission forms and policies used in admitting older people into the homes; to be sent as soon as possible to the Rev. Walter R. Harrison, superintendent of the Lutheran Home for Orphans and Aged at Germantown, 6950 Ger-

mantown Avenue, Philadelphia 19,

According to Mr. Reisch, these forms will be correlated and out of the study will come a group of suggested standards available for the use of Lutheran church bodies and agencies.

It is hoped that opportunity will be available at some future meeting of the Lutheran Welfare Conference in America when the suggested standards may be presented for general consideration, amendment and approval.

### NEWS AND NOTES

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her father began ministering to scattered families who were interested in forming a Lutheran church.

Greetings were brought by Rev. Andrew Van Antwerpen, pastor of The Federated Church of Laurens. Rev. Elmer Anderson, and Rev. Louis Wagschal (ULC) The Women's Church Club of Laurens sang two selections. A large number of local folks were present and one of them spoke temporarily about her impressions and association with the early Lutheran Members.

### The Second Celebration

The Vesper service was centered around the 80th Birthday of Rev. Carsten C. Kloth. Rev. Conrad Schuler (Missouri) of Delhi, N. Y. was the speaker and summarized his inspirational message by saying that The Lord had further use of a pastor by permitting him to be active at the age of 80. Rev. Elmer Anderson described himself as being in an enviable position, bringing personal greetings from all five of the Kloth sons who could not be present. A check of \$80.00 was given to Rev. Kloth from members and friends of the church.

We who are being served by Pastor Kloth, lack nothing. All organizations are active and membership is gaining. He is a true man of God, whose vitality is amazing. His sermons are powerful and also intellectual, and his sincerity humbles us.

### THANK YOU!

To my many friends throughout the country I hereby wish to extend sincere thanks for remembering me relative to my 80th birthday. Birthday greetings have been so numerous that I find it impossible to acknowledge them individually. I thank you all very, very much!

Ever Yours

Carsten C. Kloth

### THE A.E.L.C. REJECTS AFFILIATION WITH THE U.L.C.A.

The American Evangelical Lutheran Church, which is a church of Dan-

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# Augustana and the U.L.C.A. Unity Proposal

By Erik W. Modean,

National Lutheran Council News Bureau

Augustana Lutheran Church decided at its 96th annual synod in June at St. Paul, Minn. to accept a proposal from the United Lutheran Church in America which Augustana hopes may lead to its goal of total Lutheran unity.

After a rising vote, after ninety minutes of discussion, more than 100 delegates rose to their feet in favor of a series of resolutions, while only five delegates stood in opposition to them.

In its action, Augustana will join with the ULCA in sending invitations to all Lutheran bodies to enter into negotiations "looking toward organic union."

It was urged that the Church "pray earnestly that this invitation may receive general acceptance."

In addition, Augustana's Commission on Ecumenical Relations was authorized to "enter into conversations looking toward organic union" with the United Lutheran Church, and any other Lutheran Church bodies accepting the invitation extended."

At the event that any Lutheran church body should be "at present" to participate in such negotiations, Augustana's commission was directed to "seek ways and means of keeping open channels of communication for continuing conversations with that body in the hope that ultimate total Lutheran unity might be achieved."

Attention of Augustana's members was called to the importance of careful study of all matters concerning unity and the necessity for fervent prayer to the Lord of the Church that He direct us in all our deliberations and decisions.

Approval was also given to the establishment of an All-American Commission on Lutheran Relationships, a proposal adopted by Augustana early this year and one which it expected will be accepted by most of the major bodies of American Lutheranism. The commission, it is understood, will be a continuing organization to consider the issues and obstacles that stand in the way of one total Lutheran Church in America.

For forty-five minutes were scheduled on the agenda for discussion of Lutheran unity, but this period was doubly extended by suspending the order of business to permit a dozen members to express their views on the issue. Nearly all were in favor of the resolutions that were finally adopted. The exception was the Rev. Nels Bergstrom of Chicago, secretary of the Department for the Christian Approach to the Jewish People of the National Lutheran Council, who said he "wished fervently for the day when all the Lutheran Churches would be united and, of course, we want the Missouri Synod, too."

Augustana "having declined to enter the four-way merger," he added, "it would be a mistake, even a breach of faith, to enter into unilateral merger with the ULCA."

Let us hold to the principle that Augustana will not change its life for less than a merger of the majority of Lutheran Churches in America," he urged.

Edgar M. Carlson, president of Gustavus Adolphus Lutheran Church at St. Peter, Minn., warned that "we must not support these resolutions unless we are willing to merge with the ULCA or any Lutheran church in America."

Emphasizing the importance of an All-Lutheran Commission on Lutheran Relationships, as proposed by Augustana, Dr. Carlson voiced the hope that it would "convene regularly, at some doomsday if necessary, until Lutheran unity is achieved."

Conrad Bergendoff, president of Augustana College

at Rock Island, Ill., told the delegates that "we are not today voting on the question of merger with the ULCA, that is not the proposal before us."

"If no other group accepts our invitation, it does not mean that Augustana will forthwith join the United Lutheran Church," he said. "We will sit down together to work out from the ground up a new structure for the Lutheran Church in America."

And, he added, "we are asking all Lutheran bodies, if they are interested in Lutheran unity and not Lutheran selectivity, to sit down with us and construct a new form."

Referring to the forthcoming publication of a new Common Service Book as a cooperative project of several Lutheran bodies, Dr. Bergendoff said that "if it was possible for us to work out a Common Hymnal and a Common Liturgy, it should be possible for us who worship together to find a way to work together."

Dr. E. E. Ryden, editor of Lutheran Companion, Augustana's official weekly periodical, urged passage of the resolutions because "the ULCA overture proposes merger on the very basis on which we have said we will negotiate." He added that it was "most important to unify our own household of faith, to make sure Augustana is unified."

Dr. Malvin Lundeen of LaGrange, Ill., vice president of the Church, who presented the recommendations of its Commission on Ecumenical Relations, emphasized that "we're not deciding to merge, we're simply joining in conversations on the subject."

Dr. P. O. Bersell, president emeritus of Augustana, declared that "we are safe in adopting these resolutions if we have assurance that our Commission on Ecumenical Relations will keep Augustana's aims and will come to grips with differences among the churches."

Dr. Oscar A. Benson, Augustana's president, assured Dr. Bersell that the Church's commission "has a grasp of all the implications of Lutheran unity," and added that "we will watch the timing of proceedings so that a future merger will be the most comprehensive any of us here can envisage in our lifetime."

One of the problems in working out an Augustana-ULCA merger, according to the Rev. William Siegel, pastor of Emmanuel Lutheran church in Minneapolis, would be that some of the ULCA's pastors are members of the Masonic lodge, whereas Augustana has historically opposed membership in secret orders.

To this Dr. Benson replied that he regarded the question of pastors' lodge membership as "a red herring dragged across the path of Lutheran unity."

He said he was sure that Dr. Franklin Clark Fry, president of the ULCA, would welcome a chance to discuss the question because "it would give him leverage to make it more uncomfortable for his pastors who are Masons."

Two years ago Augustana withdrew from merger negotiations with the four other members of the former American Lutheran Conference — Evangelical, American, United Evangelical and Lutheran Free Churches. Augustana said it could not take part in negotiations which were not open to all other Lutheran bodies and which did not consider future ecumenical relations.

The United Lutheran Church in America, largest of the 16 Lutheran general bodies in America, has a baptized membership of nearly 2,150,000, while Augustana, fifth in size, has a membership of 516,000.

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# A TEACHING CHURCH

By E. W. Olsen

Once a year the Protestant Church on our continent calls upon its members to observe Religious Education Week. In our Lutheran Church this week may be a part of what is known among us as Parish Education Month.

Though we have likely heard or read a great deal about parish education it may be profitable for us in the local congregation to raise the question as to what we mean by parish education. In the first place, when we use the word, parish, we are simply talking about the local congregation and those in the community whom it seeks to bring into the kingdom of God. The parish in your community and mine includes every home, every father, mother, and child, every man and woman who ought to be served by the congregations of which we are members. In the second place, parish education means simply that each one of these persons in the local congregation and community shall have the opportunity to be taught from God's Word.

In our consideration of instruction in the Holy Scriptures it is well for us to remember that such instruction is as needful for the adult as for the child. One may even be justified in saying that Christian instruction is more necessary and important for adults than for children. For without this instruction how can parents together with Sunday School teachers and the pastor train their children to love and serve Jesus Christ? Furthermore, without being taught from God's Word how can adult Christians be examples for Christ to the children and youth of our church?

It does not require much study to discover that the instruction given in the Bible from the first pages of the Old Testament to the closing verses of Revelation is primarily directed to adults. God's principle seems to be, let the adults be taught so they in turn can teach their children. In His Sermon on the Mount our Lord was directing His words of instruction mainly to the "grown-ups." The book of Acts tells us that the "converts to the Christian faith" "devoted themselves to the apostles' teaching" Acts 2:42. In these first Christians we have examples of adults who were eager to be taught more about the Christian faith and life. For them it was not enough that a new faith had been born in their hearts. They must add to this faith virtue and knowledge, as the Apostle Peter urges in his second epistle, 2 Peter 1:5. But how should they acquire this knowledge unless they were taught by servants whom Christ had trained and sent? To answer this need, Christ said to His disciples: "Go therefore and make disciples of all nations, ... teaching them to observe all that I have commanded you; ..." Matthew 28:19.

In these words which are a part of the great commission our Lord Jesus Christ Himself stresses the necessity of Christian instruction. Therefore the church which aims to be faithful to its Lord must be a teaching as well as a preaching church. And it must be prepared to teach not only the children from week to week but also the adults. The faithful congregation is not content to have only a Sunday School for its children but will, in addition, maintain Bible Classes and other sessions of Christian instruction for adults and young people. The church, furthermore, calls upon father and mother in the home to read and study God's Word together with their children at least once a day. All of this and much more belongs to the task of a teaching church.

However, our thoughts thus far have been concerned mainly with the fact that God wants His church to be a

teaching church and that this means teaching the as well as the child. The question still remains, just is parish or religious education? We can answer this question in a simple way by saying that parish education is a matter of teaching, learning, and living the truth brought to us from God's holy Word. The one great aim in parish education is to teach in such a manner that adults and children may learn to know Christ who is the Truth and to live for Him who is the Life.

Religious education cannot be content only with instructing the mind. It is primarily interested in touching and winning the heart of the learner. The word, educate, really means "to lead out." The purpose of our teaching and learning from God's Word is that we might be led out of death into life eternal, out of darkness into light, out of enmity against God into personal fellowship with Him. In other words, our teaching and our learning in the church of Christ must lead to a new life, a new life that enters our hearts and minds through repentance and faith in the crucified and risen Redeemer. This new life is granted through the gracious working of the Holy Spirit to every one who is obedient to what he has been taught from the Word of God. We have a beautiful proof of this in the eunuch from Ethiopia to whom Philip was sent. By being obedient to the Holy Spirit Philip became a teacher of God's Word to this seeking Ethiopian government official. And the eunuch in turn, through obedience to the divine truth he had been taught, learned to know and to trust in Christ as his Savior and to seek the new life in baptism. We have in him a fine example of the blessed fruit of Spirit-guided parish education.

While we are thinking about this Ethiopian who went his way rejoicing it is well to note that the teacher whom God sent to him was a layman. In connection with this fact we wish to emphasize that every church member is a part in the teaching program of his church. This is true even if he is not called to teach in the Sunday School or Bible Class. It is true because the teaching program of the church calls for learners. James tells us in his letter that we are not all called to teach. However, we are all, both those who teach and those who are taught, in need of being learners of God's truth. And we ought not be satisfied with our learning from God's Word unless it does at least a few things for us. First, that it leads us to that new life in Christ. After all, the one thing that matters most is that we learn to know Jesus Christ, to trust in Him as our Savior and to serve Him as our Lord. The Apostle Paul was satisfied with this. Very few had received as much learning as Paul but all his learning did not satisfy him until it had been brought to the place where he could say: "I know Him whom I have believed, and I am persuaded that nothing is able to guard that which I have committed unto him against that day." 2 Timothy 1:12. When we have learned to commit ourselves to Christ we have with St. Paul and the Ethiopian eunuch become blessed fruits of parish education.

But we cannot stop with this important step. We must move on with a Spirit-born desire to know God better. We must have a hunger to know more about His saving and sanctifying love, His mercy, His power, and His will for all men and for our own lives. Therefore, we must continue to be learners from His living Word. And, therefore the church of which we are a part must continue to be a teaching as well as a preaching church.



# Crime of the Omnicompetent Clergyman

By Graham R. Hodges

at a whiz! He has organized a thriving Youth  
vship and takes them on hikes Saturdays. The  
group, under his leadership, has zoomed to thirty  
pers. The Couples' Club, started shortly after he  
is doing well.

der the presidency of his wife the Ladies' Society  
taken a new spurt. She has also revamped the  
ay School, and is acknowledged as the best super-  
ndent it has had in years.

directs the choir beautifully, taking the baritone  
parts. His sermons sound like Fosdick's.

gets a call to First Church in Central City. The  
he leaves, the church program collapses. For he  
committed the crime of the omnicompetent clergy-  
—the man who can do everything and **does**.

able for his own good, too willing for the good  
e church—that is the story of many a man who  
rather do it himself and see it well done rather  
trust the untrained amateur, who needs coaxing  
coaching.

e may enlist his wife into a one-man, one-woman  
—dedicated to the cause of a perfect program. To  
s matters worse he soon discovers that his con-  
ation is not only willing to "let Johnny do it" but  
expects him and his successors to be perfect tech-  
ns in every field.

e accuse the Roman Catholic priest of being the  
appointed bottle neck on the road to heaven. Well,  
s merely being faithful to his church's dogma. But  
t about the Protestant pastor who assumes too  
y duties, picks up too many loose ends dropped  
aymen, and thus gradually bars them from partici-  
on in and control of church affairs. Is he not doing,  
nt Protestant belief, exactly what his Roman Cath-  
colleague does **in accordance** with his?

e have all seen the results of the too-efficient, too-  
petent minister. The minute he leaves for another  
sh: Whoof! All the air goes out of the bubble.

ost times he isn't to blame. Here comes a young,

vigorous man into a church where the dust is an inch  
thick. The members take six blood transfusions from  
the veins of their pastor before they wake up. He comes  
in, in their minds, as a magic formula Messiah, with all  
the life giving shots in his kit. "Oh, Reverend Jones,  
how long we have waited for you. You can do so much  
for us!"

Well, actually, Mr. Jones can't do a blessed thing  
for them they can't do for themselves, the lazy critters.  
He can't prevent them from having a fine church if  
they really want one and he can't, with all his program  
potions, inject the elan vital into their institution by  
his own abilities. "Not by might, nor by power . . ."

Ministers should realize early that there are two  
classes of people: Those who are willing and those who  
are willing to let you. Any church can be ruined in  
five years by the omnicompetent pastor.

Much, too much, of seminary training is spent on the  
gentle art of expounding and too little on the science  
of enlisting. Just as political elections are won or lost  
at the ward level, so does the church of Christ win or  
lose in enlisting dedicated Christians to do its work.  
This writer, in his brief, but experience filled ministry,  
has discovered that carefully prepared, earnestly de-  
livered sermons are not the whole story.

No Bible verse applies more aptly to the self-erasing  
task of enlisting and training lay workers to head and  
direct the church's work than: ". . . made himself of  
no reputation . . ."

Jesus, the man with all the talent, all the authority,  
all the power, all the ability, instead of throwing him-  
self off the temple steeple just to show He could and  
so amaze the crowds, chose to spend three years train-  
ing twelve awkward, ambitious, weak young men. Then,  
having given them His secrets, He allowed His min-  
istry to end on the inglorious cross.

The Omnicompetent Man chose to die so He could  
live again in the hearts and acts of His twelve, His  
Pentecostal thousands, His worldwide millions.

—Church Management

## PROGRESS IN SPIRITUAL LIFE

(Continued from page 4)

ect of the world and its community, and become  
ective. Church merger does not mean progress unless  
ts us for a bigger job. If it only means that it will  
more convenient and easier it will weaken instead  
tngthen us.

o suffer, to be a witness, to gain the respect of the

world for one's conviction are not the only marks of  
progress. True progress in the Christian faith whether  
as individuals or as a church can be marked as the A-  
postle Paul tells it to the Church at Ephesus, "Till  
we all attain unto the unity of the faith and of the knowl-  
edge of the Son of God, unto a fullgrown man, unto  
the measure of the stature of the fulness of Christ."  
(4:13) To become more definitely identified with Christ  
is the goal of the Church and of Christians everywhere.



# THE LUTHER LEAGUE

John W. Nielsen, Editor

## \*\*\*\*\* INTO HIS WORD

A Study in **Amos** by Rev. John W. Nielsen

As Luther Leaguers we must know God's Word. Are you afraid of Bible studies? Because I am sure that you are not I am inviting you to join me in studying the book of **Amos** during the next few weeks.

### AMOS

#### Introduction

The glory had departed from Israel. The magnificence that the united kingdom had experienced under David and Solomon was gone. For two-hundred years the people whom God had chosen had been divided politically and spiritually because they had forsaken the living God. Not since that day at Shechem when Rehoboam had arrogantly but foolishly followed the counsel of the young men splitting the nation assunder had either Israel or Judah enjoyed prosperity or blessing that lasted. The rulers and peoples of both kingdoms too often were united in their concern for worldly success—for wealth, defense, and personal advancement—to hearken to the voice of God. The economic and military had supplanted the religious in their everyday life and culture, but not without the tragic effects that always inevitably accompany such faithlessness whether it be of persons or nations. For the Voice from Sinai still thundered. "I am the Lord your God."

The glory had departed. Or had it? After two-hundred years the Northern Kingdom, she who had not had a single king who had found favor in the eyes of the Lord, was experiencing what seemed like an exhilarating period of national wealth and prosperity. One Jeroboam had been her founding father; now another Jeroboam was on the throne bringing her glory. He belonged not to the family of the former but to the bloody house of Jehu, the wild horseman who had had Jezebel hurled to her death and the descendants of Ahab annihilated with the sword. Israel had her Jeroboam II whose reign extended over forty-one years. In warfare he was victorious, defeating the forces of Ben-hadad III of Syria and extending the boundaries of his kingdom from Damascus in the north to the Dead Sea in the south. Trade, commerce, and the arts flourished. The craftsmen of Israel were busy, and what they could not produce was imported for the demands of the wealthy who had gathered in Samaria around Jeroboam's court were great. Not only the king but many of his nobles owned both summer and winter houses that were lavish-

ly ornamented with inlays of ivory in ceilings, panels and doors. The furnishings were luxurious and the food sumptuous. The women who used expensive oils and perfumes spent their days in idleness listening to music and drinking. The offerings brought to Bethel and Gilgal were costly for Israel was prosperous and the people delighted in their religious feasts and rituals even though their hearts were far from God. But all was not well. Beneath the apparent prosperity were suffering and misery and exploitation. While the nobles feasted, the peasants and artisans starved. This was not prosperity. This was rather a wild pretence, a painted Indian summer. The nation was ripe for revolution or conquest for the glory had departed from Israel.

The glory had departed. But still the Voice from Sinai thundered. His message came not from the high places that covered the land. Neither did it come from the strange temples nor shrines that had been built to keep Israel from journeying to Jerusalem to worship. His voice and His message came rather through a man, a man whom He had chosen to be His prophet.

Up from the barren country around Tekoa some ten miles south of Jerusalem God summoned Amos the shepherd to a new and different task. There in the vicinity of his native village he had been occupied raising a breed of ugly, short-legged sheep valuable for their wool. And there also he had cultivated sycamore trees whose fruit when pricked at the right time ripened more readily. Thus from his flocks and grove Amos had made a simple living. More than likely he would have been happy to continue in his shepherd life had not God called him to be a prophet. The choice seemed strange for Amos' family was undistinguished and he himself had no connections with the prophets unless possibly he had heard the stirring messages of his older contemporaries, Elisha, Jonah and Joel. God, however, in spite of Amos' humble origin, had now placed His claim upon his life. The familiar setting of Tekoa must now for a time be exchanged for the strange surroundings of Bethel as this man who was at ease with those who wore the shepherd's cloak mingled with nobles and priests. Amos the shepherd was to become prophet to the court of nobles; the layman was to become God's spokesman to a company of priests. Not only in dress but in loyalty too would he differ from those to whom he was sent for Amos was a Southerner with a message to the Northern Kingdom. He was a faithful one sent to the faithless.



## TO A NEW START . . .

Get off to a new start in these pages. There is no work piled up on our desk. As yet there are no discouragements, only our best dreams and ideals. We can make our youth section almost what we want if we will pray, work, trust and thank.

There's the rub. It is easy and fun to dream, to have high ideals, and to have the best intentions, but to remain true to them so that they are accomplished is another matter. On the train back from California last summer I discovered that this is true of pleasure as well as work. There were so many things that I had planned to do on my vacation, but didn't, just because I was satisfied to drift along from day to day or because I was too lazy to put forth the effort that was required of me. I think you know what I mean for more likely there were things that you wanted to do last summer too and didn't get done. That leaves us a lot of regrets and failures or we can begin working on all cylinders overcoming the obstacles and reaching at least some of our goals.

Let's get off to a new start.

Begin with prayer. Perhaps that is what has been wrong. Maybe we haven't been praying as we ought in our job or league or recreation. Maybe we as Christians haven't been grounding everything we have tried to build in prayer. Maybe we have failed to follow Jesus in this. He, you remember, took nothing to His Father in prayer. If He did, can we expect to succeed without doing so?

Follow prayer with action—wholehearted, enthusiastic action. Perhaps that is what has been wrong. Maybe we haven't been active as we ought in our job or league or recreation. Maybe we as Christian young people have been dreaming over blueprints when we should have been raising rafters and laying bricks. Maybe we have failed to follow Jesus into action. He didn't remain always in the mountain where He prayed. He returned to the field of activity, and He worked without ceasing. If He did, can we expect to succeed without working so?

Don't become discouraged. Everything probably won't turn out exactly as you had hoped. But even your disappointments and failures can be useful. They can teach you important lessons in methods. They can also remind you that your trust must be in God and not in yourself. Finally, remember to thank. Perhaps that is what has been wrong. Maybe we haven't thanked as we ought. Maybe we as young Christians haven't thanked God for the success and joy we have had in our job or league or recreation. Maybe we have forgotten that that which we have accomplished has not been from ourselves but from God. We have not built the house; God has. Maybe we have failed to follow Jesus in giving God the glory. Are you going to get off to a new start? Are you going to?

(Continued on page 14)

## The Hymns Youth Loves to Sing

Recently seventeen Luther Leaguers of St. Peter's Lutheran Church, Northfield, Minnesota listed their five favorite hymns. The results were as follows:

1. Beautiful Saviour (9)
2. Holy, Holy, Holy (8)
3. Praise To The Lord (6)
4. A Mighty Fortress (5)
- Built On The Rock (5)
5. Take My Life And Let It Be (4)
6. From Greenland's Icy Mountains (3)

Thirty-three other hymns were listed one or two times.

Are these your favorite hymns? Using this local poll as a beginning we will start printing as a regular feature of our youth section of **The Ansgar Lutheran** our own religious "hit parade." Here are the rules: 1) At some Luther League meeting have each leaguer list the five hymns he would like most to have sung at church during this season of the church year. 2) Have someone, perhaps the secretary, compile the results. 3) Send the complete results, even though many hymns will have only a single vote, to Hymn Poll, c/o Rev. John W. Nielsen, 316 N. Plum St., Northfield, Minnesota. 4) Be sure to include the name of your church and the number of leaguers voting. 5) The current tabulations will continue until November 1 when a new poll will begin and your league can make another entry.

It should be interesting to watch the poll to see which hymns pile up the largest vote, and not only that, maybe we as young people will become more hymn conscious.

## From Here and There

### Minnesota District Bible Camp

Attendance was higher than usual at the Minnesota District Bible Camp this year when 125 leaguers gathered at Luther Point on Wood Lake near Grantsburg, Wisconsin. Total attendance including the staff and their families brought the figure well over 140.

Pastor John Keller of Palatine, Ill. delivered the morning Bible studies on the miracles of Jesus under the theme "What Jesus Means To Me." Pastor George Robertson, our synodical youth director, presented the projects and program of our Luther League. Panel discussions on the problems of youth were enthusiastically participated in by the young people.

### Albert Lea, Minnesota

The Luther League of Trinity Lutheran Church, Albert Lea, Minn. sponsored a car-wash early this summer. The purpose was to raise funds for transportation to Bible Camp. As a result, a bus was chartered, and twenty-eight leaguers from Albert Lea attended Luther Point Bible Camp, July 3-9.

### NEWS

Send your news items to the youth editor. Make them short and interesting.



## BY THE FIRESIDE

### TO NIGHT

By Joseph Blanco White

Mysterious night! When our first parent knew  
Thee from report divine, and heard thy name,  
Did he not tremble for this lovely frame,  
This glorious canopy of light and blue?  
Yet 'neath the curtain of translucent dew,  
Bathed in the days of the great setting flame,  
Hesperus with the host of heaven came,  
And lo! Creation widened on man's

view.  
Who could have thought such darkness lay concealed  
Within thy beams, O sun! or who could find  
While fly, and leaf, and insect stood revealed,  
That to such countless orbs thou mad'st us blind.  
Why do we, then, shun Death with anxious strife?  
If Light can thus deceive, wherefore not Life?

The Watchman-Examiner

### THE BIBLE WILL WIN 6

Voltaire believed that he had dealt a death-blow to Christianity. He had a young disciple named LaHarpe, whose genius and gifted pen he expected would complete the demolition. He regarded the young aristocrat and literateur as his successor in his work. The time came when France reaped the harvest which Voltaire had sown. The French Revolution broke out, and LaHarpe was cast, with a host of others, into prison. He and the rest awaiting death did what they could "to drive dull care away." But time hung heavy on the young man's hands.

No literature found its way into the prison; but one old gentleman had a Book which was his constant companion, and of which he never seemed to tire. It was a Bible. LaHarpe begged a loan of it. Its perusal startled him. "Here," he said, "is everything to excite curiosity; and here is also everything to satisfy it!" His life was saved and he himself converted to God. He came out of prison to build the faith which his master had hoped he would utterly destroy.

—Source Unknown

### GEORGE MUELLER'S PLAN FOR GETTING THINGS DONE

The first three years after conversion I neglected the Word of God. Since I began to search it diligently, the blessing has been wonderful. I have read the Bible through one hundred times, and always with increasing delight. I look upon it as a lost day when I have not had a good time over the Word of God. Friends often say, "I have so much to do, so many people to see, I cannot find time for

Scripture study." Perhaps there are not many who have more to do than I have. For more than half a century I have never known one day when I had not more business than I could get through. For forty years I have had annually about 30,000 letters, and most of these have passed through my own hands. I have nine assistants corresponding in German, French, English, Danish, Italian, Russian, and other languages.

Then, as pastor of a church with 1,200 believers, great has been my care. Besides, I have had charge of five immense orphanages; also, at my publishing depot, the printing and circulating of millions of tracts, books, and Bibles. But I have always made it a rule never to begin work till I have had a good session with God. The vigor of our spiritual life will be in exact proportion to the place held by the Word in our life and thoughts.

—George Mueller

### LIFE AND ITS RAINBOWS

By Elizabeth Mae Crosby

We must have the golden sunshine,  
We must have the glistening rain,  
Or earth would be a desert  
And no life would sustain;  
There would be no ocean, rivers, or lakes,  
No fragrant flowers or trees,  
Of vegetation, land would be void,  
And life has need of all these.

Like that of the earth, the human life  
Must have gray days and bright,  
For life without sorrow is unknown  
And clouds will dim soul-light,  
But if we have patience and trust in God,

Then happiness he will restore  
And courage and faith like the  
ous sun  
Will shine in the heart once  
There's never a rainbow without  
storm clouds  
And the sun's resplendent glow  
There could be no rainbow for  
heart  
If sorrow it did not know,  
For the light of God's love to  
shining through  
And the heart with joy overfl  
—The Watchman-Examiner

### WHERE MONEY GOES

#### For what do Americans spend money?

For the year 1953 an answer to this question was compiled from private and governmental sources.

Here are a few details:

For gambling, \$21,000,000,000—a  
crease since 1951 of \$500,000,000;  
crime, \$20,000,000,000—an increase  
since 1951 of one-third; for alcoholic  
beverages, \$9,885,000,000—a slight  
crease; and for religious and welfare  
activities, \$2,964,000,000. —Christian  
Advocate.

### LET YOUR LIGHT SHINE

An ancient legend tells of a father who wanted to do something special for his twelve daughters. There was no church in the village where they lived, so he had a beautiful church built on the edge of town, on a hill.

When the church was completed the father took his daughters to the beauty of the building. When the girls saw it, they were awed by its splendor, but one of the girls claimed, "Father, there are no lights here." That is right, my daughter, he said. "Each of you shall have a lantern, and so will each of the villagers. Thus," he continued, "the church will be well lighted when all attend, but when one is absent his place will be dark."

—Source Unknown

"The man who gets the idea that he is a big shot is often the first to be fired."

First Farmer: "Potato bugs ate the whole crop in ten days."

Second Farmer: "They ate mine two days and then roosted in the trees to see if I would plant some more."

Grocer: "That's nothing. Right now there's one over there going through my books to see who has ordered seeds for this spring."



# How to End Inner Conflict

Continued from page 1)

light, which meant the end decision for them.

## Possible answer

our own day, and after years philosophic study, a great man at the beginning of his life, gratefully discarded Christianity, and that the Christian answer after all, the only possible answer to the riddle of life. Another thinker in his pursuit of truth read through the New Testament time and time again, then he declared, "I have tried to fit this Christ into the framework of my story—but He is too big!" These are stories of men who came to their indecision by thoughtfully and finally choosing to follow their ethical aspiration; and, just as thoughtfully and just as finally, decided to devote their lives to follow their material inclinations.

What better illustration could we have than Voltaire, the brilliant eighteenth-century French philosopher who died feeling that he had not achieved his life's ambition to disprove the Bible—the text of many who choose to follow their ethical aspirations.

It is interesting, and perhaps significant, to recall that during a recent sale, ninety-two of Voltaire's works fetched only eight shillings and a fraction over one penny a copy, while an ancient copy of the Bible was bought not many years ago by the British Government at the bargain price of one hundred and fifty pounds.

Whether or not we can see any significance for ourselves in the respective decisions of these men, we cannot fail to observe the importance for them of their decision. It is plain to see that even a wrong decision is better than no decision at all.

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And so to those who despair of even finding any purpose in their living, we would say, "Do not give up, for indecision is fatal in such an important issue as this." To those who are still seriously endeavouring to weigh up the possibility of life, still looking for the best way, still torn between the seeming reality of material ambitions and the inescapable importance of their ethical aspirations, we would say, "Before you finally decide, remember that your very indecision points to the fact that you are a spiritual being. Your

life, after all, is a journey to a world completely spiritual, where the man who devotes himself to material things must of necessity find himself out of place."

Finally, to those who are trying to make a success of an indecisive Christianity, we say, "You must seek the Kingdom of God first; otherwise it is far better to leave it alone." There is no excuse for a compromising, half-hearted Christianity, for the honest inquirer need not remain long in the grip of indecision.

Condensed from "The War Cry"



... but a dollar was worth a dollar then."

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# ACKNOWLEDGMENTS

	Total Received	Chil- dren's Homes	School Fund	General Fund	Home Mission	Indian Mission	Utah Mission
Previously acknowledged	18731.43	1371.45	5038.51	1413.33	5518.20	1545.35	135.41
Neola, Ia., relatives in memory of Lars Larsen	3.00						
Cushing, Wis., Cushing Loyal Workers in memory of Mrs. Jeppe Petersen	2.00				2.00		
Council Bluffs, Ia., Our Savior's Luth. Church	400.00	50.00	125.00	25.00	100.00		
Blair, Nebr., First Luth. Church	150.00		75.00		40.00		
Blair, Nebr., Mr. and Mrs. J. S. Johnson in memory of Rev. Anders Han- sen	5.00		5.00				
Ellendale, Minn., St. Ansgar Luth. Church	30.00				20.00	10.00	
Elk Horn, Ia., Mrs. Theodora M. Olsen	2.00				2.00		
Minden, Nebr., Bethany Luth. S. S. in memory of Mrs. Walter Mathiasen	3.00	3.00					
Exira, Ia., in memory of Thue Kyndesen: Mr. and Mrs. H. Stadsvold, Mr. and Mrs. M. Jessen, Mr. and Mrs. T. Toft, Mr. and Mrs. E. H. Petersen, Martin Toft, Christine Toft, Mrs. Laura Bro, Mr. and Mrs. R. Rasmussen, Aage Wade, each \$1	9.00				9.00		
Lincoln, Nebr., Our Savior's Luth. Church	100.00	15.00	30.00	15.00	20.00		
Ringsted, Ia., Pastor and Mrs. C. E. Nielsen of St. Paul's Luth. Church in memory of Mart'n Thorson, Mrs. Ras Madison, Jack Christensen, J. O. Petersen and Mrs. Daniel Sorensen of Ringsted, for each \$1 and \$5 for Rev. Anders Hansen, Elk Horn, Ia.	10.00				10.00		
Chicago, Ill., Atonement Luth. Church	200.00	25.00	75.00	25.00	50.00		
Chicago, Ill., members of Atonement Luth. Church in memory of ev. An- ders Hansen, Elk Horn, Ia.*	39.50						
Coulter, Ia., Mrs. Laura Freese \$50 for the Elmh Home and \$50 for the Oaks Home	100.00	100.00					
Sidney, Mont., Pella Luth. Church	312.00	12.00	100.00	50.00	50.00	25.00	10.00
Northfield, Minn., St. Peter's Ladies Aid in memory of Mrs. Lucy Neel, mother of Mrs. Hans Raadt	3.00				3.00		
Greenville, Mich., St. Paul's Luth. Ladies Aid in memory of Otto Ander- sen, father of Rev. Leo. Andersen, the Greenville pastor	5.00						
Owatonna, Minn., Our Savior's Luth. Church	100.00	10.00	40.00	10.00	20.00		
Green Bay, Wis., Bethel Ev. Lutheran Church	215.20	15.20	75.00	25.00	50.00		
Waupaca, Trinity Ev. Luth. Church	500.00	50.00	200.00	50.00	100.00		
Coulter, Ia., Pastor and Mrs. Henry N. Hansen in memory of Rev. An- ders Hansen	5.00				5.00		
Harlan, Ia., Immanuel Luth. Church in memory of Cora Blunk	5.00					5.00	
Jacksonville, Ia., Bethlehem Luth. S. S.	19.95				19.95		
Portland, Ore., Mr. and Mrs. Oluf Jensen, \$5 in memory of Andy John- son, Orcas Island, Wn. and \$5 in memory of Lena Olsen, Ruskin, Nebr.	10.00				10.00		
Easton, Calif., Mr. and Mrs. Chris Thompson of Immanuel Church in memory of Mrs. Priscilla Juhl	5.10				5.10		
Castro Valley, Calif., Faith Luth. Church	147.61	17.61	50.00	30.00	25.00		
Milltown, Wis., Milltown Luth. Church	300.00	50.00	100.00	50.00	50.00		
Luck, Wis., Luck Luth. Church \$2 in memory of Pastor Anders Hansen and \$2 in memory of Mrs. Cora Gregersen	4.00				4.00		
Northfield, Minn., St. Peter's Ev. Luth. Church	800.00	100.00	400.00	50.00	100.00	50.00	
Royal, Ia., Bethlehem Luth. Church	450.00		200.00	25.00	100.00	25.00	
Herman, Nebr., Hill Creek Ladies Aid, contents of Birthday Bank	9.66						9.66
Caruthers, Calif., Mr. and Mrs. H. J. Quist and family in memory of A. G. Hagmark	5.00				5.00		
<b>TOTAL</b>	22681.45	1819.26	6513.51	1768.33	6318.25	1660.35	155.07

## SPECIAL MISSIONS

	Total Received	Japan Mission	Amer. Mission	Santal Mission	Sudan Mission	Jewish Mission	China Mission	L.W.A. Mission
Previously acknowledged	29013.65	4206.80	1804.14	1105.39	4104.32	30.00	48.80	17619.20
Oak Forest, Ill., Miss Christine Petersen of Atonement Church, Chicago, \$10 in memory of Mrs. A. P. Juhl, Easton, Calif., and \$10 in memory of Pastor Anders Hansen, Elk Horn, Ia.	20.00		20.00					
Laurens, N. Y., Ladies Aid Society of St. Matthew's Church	36.60		36.60					
Selma, Calif., Mrs. M. C. Jensen in memory of Mrs. Arthur Jensen	5.00	5.00						
San Francisco, Calif., Miss Joanne Jensen in memory of Mrs. Arthur Jensen, Selma, Calif.	3.00	3.00						
Ellendale, Minn., St. Ansgar Luth. Church for a seminary in Japan	23.00	23.00						
Spencer, Ia., Ladies Aid of Bethany Luth. Church, a mission offering	24.10							
Minden, Nebr., Fredricksburg Luth. Church in memory of Mrs. Walter Mathiasen	5.00		5.00					24.10
Minden, Nebr., in memory of Mrs. Walter Mathiasen: Mr. and Mrs. Emerald Nielsen, Mr. and Mrs. Orville Nielsen, Mr. and Mrs. Wesley Nielsen, Mr. and Mrs. R. Nielsen, Mr. and Mrs. M. Nielsen, Mr. and Mrs. M. Madsen, Mr. and Mrs. N. Thomsen	3.50				3.50			
Chicago, Ill., the W.M.S. of Atonement Luth. Church	75.00				75.00			
Laurens, N. Y., St. Matthew Luth. Church for Dr. Winther's work in Japan	50.00	50.00						
Green Bay, Wis., Bethel Ev. Luth. Church	1.00							
Spencer, Ia., Bethany S. S.	7.50			7.50				1.00
Cedar Falls, Ia., Mr. and Mrs. Hans C. Smith in memory of their parents	5.00		5.00					
Northfield, Minn., St. Peter's Ev. Luth. Church	41.48		41.48					
Los Angeles, Calif., Olivet Missionary Society, Life Member- ships for Mrs. Olivia Soc, Los Angeles	6.75		6.75					
Denver, Colo., St. Mark's Luth. Guild	24.82		24.82					
Neeah, Wis., Daily Vacation Bible School of Our Savior's Luth. Church	10.90		10.90					
Harlan, Ia., Immanuel Luth. S. S.	11.00	11.00						
<b>TOTAL</b>	29367.30	4298.80	1954.69	1112.89	4182.82	30.00	48.80	17644.30

\* Chicago, Ill., members of Atonement Luth. Church in memory of Rev. Anders Hansen, Elk Horn, Ia. To save space the words  
and Mrs. are omitted. Walter Junker, Walter Larsen, Walter Christensen, Donald Borglum, Matt Ranne, Kurt Granes, Carl Brown,  
nett Hazen, Donald Hagen each \$3. Arne Andersen \$2.50, Jim Sorensen, Andrew Nielsen, Mrs. Erleen Mueller, Herbert Jeppesen,  
guerite White each \$2. Total \$39.50 for the Pension Fund.

Received with thanks.

Blair, Nebr., August 13, 1955.

H. J. Hansen, Treas

## OFF TO A NEW START ...

(Continued from page 11)

ing to carry out the pointed suggestions that Pastor  
Andersen gave you in his article, "Let's Get In The  
Swim"? Are you going to respond to the hymn poll and  
use the Bible study? Are you going to send me your

questions and suggestions? Are you going to get of  
a new start at your job and at school, at league and  
play? If you are, you will have to pray and work  
trust and thank. None of the four can be put off. E  
must be done every day.

Why have I written this to you? Because I know  
as your youth editor, I will have to do just that.



## S AND NOTES

(Continued from page 6)  
ground with some 21,000 baptiz-  
members and with headquarters  
as Moines, Iowa, rejected an af-  
tion proposal with the United  
ran Church at its 78th annual  
ntion held at Kimballton, Iowa,  
st 9-14.

proposal had been discussed a  
many years. If it had been ac-  
it would have made the A.E.L.  
synod within the U.L.C.A. The  
ation, however, meant that the  
C. had to approve the consti-  
of the U.L.C.A. with its doctrin-  
asis. The discussion previous to  
convention had been pro and  
affiliation. One argument against  
ation was the fact that the  
A. holds that the Bible is the  
of God. This was held by some  
too narrow a view. The A.E.L.C.  
asizes the Apostolic Confession,  
it says that the Word of God  
es us wise unto salvation.

the fact that the Augustana Lu-  
an Church accepted an invita-  
to talk union with the U.L.C.A.  
recent convention and to extend  
invitation to all Lutheran bodies  
have had some influence on the  
vote at Kimballton. 157 voted  
and 124 voted no. But the con-  
on had previously agreed that it  
not affiliate unless it had a  
thirds majority. So the motion  
lost by some 30 votes.

substitute motion "That the synod  
not the invitation extended by the  
ed Lutheran Church and the Au-  
ana Evangelical Lutheran Church  
participate in the discussions re-  
lling All Lutheran unity" was car-

is is the first time we have had  
portunity to attend a conven-  
of our "sister synod." We natural-  
ried to make a few comparisons  
our own. First let us say that  
delegates and visitors reminded  
very much of our own delegates  
visitors. In mingling with the peo-  
after the meeting we also got the  
ression that they are like our peo-  
ne discussion was carried on a very

high plane. Even though there were  
different views, personalities were  
left out. It was the largest voting con-  
vention in the history of the synod  
with 285 votes, but the voting mem-  
bers followed the debate with intense  
interest.

We could not help but deplore that  
we of Danish background had been  
compelled to form two synods in  
1896. But as we sat and listened to  
the debate at Kimballton, we found  
that it was a natural turn of events  
in the nineties. We may be one in  
many ways, but the A.E.L.C. men  
are more free in their interpretation  
of the Scriptures than we are. State-  
ments were made on the floor that  
would have shocked us, but they were  
not even questioned by the other  
speakers there. We are thinking of a  
statement like this. The Bible is im-  
portant, but it is written by men. That  
was stated in objection to the U.L.C.A.  
doctrine that the Bible is the only  
rule and standard of faith. This view  
was thought to be too narrow. In the  
Lutheran Tidings one writer had  
warned the members of the synod  
against the U.L.C.A. because of the  
heresy trial of the U.L.C.A. pastor  
at Milwaukee. The pastor had de-  
nied such doctrines as the Virgin  
Birth. Peter Jorgensen in the Luth-  
eran Tidings warned against the U.L.C.  
A. because of such a trial. We in our  
synod are so conservative that we a-  
gree with the U.L.C.A. on this point.

From the outside we would say  
that in view of so many conflicting  
points of view the vote at Kimballton  
was no doubt the right one for the  
A.E.L.C. It means that the A.E.L.C.  
will have to re-think its whole po-  
sition once more in the Lutheran  
Church in America. And re-thinking  
is good for all of us.

The A.E.L.C. folks are very hos-  
pitable and kind. The pastors are from  
many different backgrounds spiritual-  
ly, which naturally makes them toler-  
ant toward one another. When we had  
"coffee hour" in the afternoon on the  
lawn on the church grounds, we got  
to think that such meetings do have  
something that big church meetings  
cannot produce, the intimate personal

fellowship.

Dr. Alfred Jensen of Des Moines,  
Iowa, is the president of the A.E.L.C.

**Rev. Eugene Wekander**, Dannebrog,  
Nebr. has changed his address to St.  
Paul, Nebraska.

**Prof. Paul C. Nyholm's** address will  
be Wartburg Theol. Seminary, Du-  
buque, Ia., after Sept. 1.

**Scranton — Coon Rapids Parish,**  
Iowa. M. Jorgensen, Pastor.

The First Luth. Church has now  
for some time enjoyed the privilege of  
a Junior Choir. The Women of the  
Church have provided the choir with  
gowns. Mrs. J. Hermansen, Jr. is the  
director and Miss Janet Petersen is  
the organist.

A memorial gift has been given by  
Mr. and Mrs. Orvid Anderson in  
memory of Mrs. Anderson's mother,  
Mrs. Christine Robertson. The me-  
morial gift is an altar cross. Thus  
an altar cross, altar vases and altar  
candle sticks have recently been given  
to the congregation.

New tables for the Church Hall  
have been provided by the Women  
of the Church.

A memorial gift toward the Church  
Improvement Fund was given by Mr.  
and Mrs. Dick Seeden in memory of  
their only son, Leo Seeden, whose  
untimely death was caused by polio.

The constitution of the congregation  
has been revised and it now appears  
in printed form for the benefit of all  
present and future members.

Improvements and renovations of  
the interior of the church have been  
done to the cost of two thousand dol-  
lars. Much interest has been shown  
in the project.

The First Lutheran Church has tak-  
en part in the Forward With Christ  
project. The project is completed ex-  
cept for the pledges made, which are  
being met regularly.

The following figures show the  
growth of the congregation during  
the past five years: 1950 growth of 13  
percent, 1951 growth of 9.9 percent,  
1952 growth of 20 percent, 1953 growth  
of 12 percent and 1954 growth of 13  
percent.

## Augustana and the U. L. C. A. Unity Proposal (Continued from page 7)

the two groups have been closely allied in their in-  
ests, particularly in the field of ecumenical relations.  
a are active members of the World Council of Church-  
and the National Council of Churches, as well as the  
neran World Federation and the National Lutheran  
ncil.

the ULCA's invitation to Augustana to explore the pos-  
ities of merger was the outgrowth of a series of meet-  
which Augustana's Commission on Ecumenical Re-

lations had in Chicago last March with representatives of  
most of the Lutheran groups in America.

Separate sessions were held at that time with the ULCA,  
the Lutheran Church-Missouri Synod, and the union com-  
mittee of the churches engaged in the four-way merger.

The ULCA issued its overture early in April, at which  
time Dr. Fry voiced the belief "with a constantly deep-  
ening conviction that our two churches, at least, belong to-  
gether."

"We are persuaded that if we allow Him to have free  
course, the Holy Spirit will join them in one Church, and  
we long for this union to be consummated," he said.

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II	I Look at Myself "My Christian Life"	Sin and the Savior "Man Needs a Savior"	Our Lord and Savior Jesus Christ "He Reveals Himself" "He Pays the Price" "He Makes Us His Witnesses"	The National Age "Israel, a Nation" "Israel, Its Own Land" "Israel, a Kingdom"
III	I Look at My Church "My Church"	The Hope of the Ages "The Great Messiah"	The Age of Prophecy "Northern Kingdom" "Southern Kingdom" "Babylonian Captivity" "Captivity to Christ"	Beginning and Spread of the Church "In Jerusalem" "In Judea and Samaria" "In Asia and Europe" "Leaders in the Early Church"

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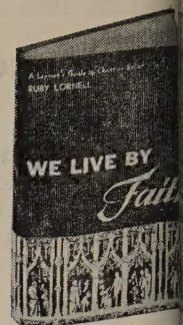
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